1: Handy E-5 (1920-1921)1923 OX6 Marquesas OX6

merely a survival of the use of a sign, respect for which is based on the more recent conception of property rights, which has come with the white man. 421 784

Melville (23, p. 252) unwittingly gives us examples of the use of *kahui* in Tai-pi:

> Frequently in walking through the groves I observed breadfruit and coconut trees, with a wreath of leaves twined in a peculiar fashion about their trunks. This was the mark of the taboo. The trees themselves, their fruit, and even the shadows they cast upon the ground, were consecrated by its presence. In the same way a pipe, which the king has bestowed upon me, was rendered sacred in the eyes of the natives, none of whom could I ever prevail upon to smoke from it. The bowl was encircled by a woven band of grass, somewhat resembling those Turks' head occasionally worked in the handles of our whip-stalks. A similar badge was once braided about my wrist by the royal hand of Mehevi himself, who, as soon as he had concluded the operation, pronounced me "Taboo."

It is correct to apply the word *tapu* to those things restricted by means of a *kahui*. *Kahui* may be defined as a particular kind of *tapu* applied to property and enforced by artificial means.

The use of sacred names in establishing the right to property is discussed in connection with Names and Naming.

Personal Property

Ornaments, clothing, weapons, utensils, canoes, and houses were regarded as personal property and were privately owned by individuals and families. Houses were regarded more as family than as individual property; and even some ornaments, such as the tortoise-shell crown, seem to have been family rather than individual possessions. 422

THE FAMILY AND THE INDIVIDUAL

THE DWELLING AND ADJUNCTS

The establishment of a well-to-do family in the Marquesas consisted of a large sleeping house, a house that served as a *tapu* eating house for men and at the same time as a storehouse, a cooking house, and a sacred place where family rites were performed. The sleeping houses, like canoes, spears, and all other important possessions, were named. Early visitors speak of the neatness of the precincts about the houses and of the living arrangements (13, p. 28; 22, p. 127), but today they are, almost without exception, slovenly. As many as five or six related families lived in a single establishment (14, p. 113). Garcia (14, pp. 110, 112) speaks of the peace and harmony in which the members of the household, children and adults lived. 342 [552] [356]

6: Lisianasky T-5 (1803-1806) 1814 OX6 Marquesas OX6

1804. May. On the birth of a child, the ceremony is observed of cutting off the navel-string; and till it is performed, nobody can come in or go out of the house in which the child is. All prohibitions are signified here by the word taboo; which is divided into the king's taboo and the taboo of the priests, and is very strictly observed by the commonalty: the powerful, however, sometimes violate it.

Every inhabitant of the island may possess property by succession, or in any other way. There are rich and poor here. The rich have plantations, houses, and canoes; the poor have nothing, and pass their days like others of the same station in the rest of the world. All the houses are built alike, and resemble summer bowers, as I have before observed in describing the king's habitation. I admired the cleanliness of the interior of these small houses. The opulent have separate buildings for their dining-rooms, on particular occasions of feasting, which the women are not permitted to enter; and so strict is the prohibition, that they dare not even pass near them. The selfish gluttony of the men, who would deprive the other sex of the pleasure of eating pork, I believe, is the origin of this custom.

Besides a magazine for provisions, the rich have small gardens, or rather enclosures, round their houses, planted with trees, of the bark of which a sort of cloth is made. The magazines are merely deep holes dug in the ground, and covered with leaves, clay, and sand. There are no kitchens to the houses. The food is prepared in any spot near the habitation, in the open air, in the same manner as in other islands in these seas, and which many navigators have described.